3: Barrett E-5 (1908-1909)1925
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may be mentioned at least one species of leaf-cutting ant whose peculiarly spiny body presents an interesting appearance, though it is in no way of special importance to the Indians. One very large, black, stinging ant, called conga in Spanish, and nyû'mĭ in Cayapa, is much feared by the Indians and others resident in this region, for the reason that its sting produces not only an annoying local irritation, but also a rise in the temperature of one bitten, so that it is commonly said that the sting of the conga insures two days of fever.

Certain species of small bees are of value to the Indians, particularly in the production of the wax used in calking canoes and pottery, and in painting canoes; it is also employed remedially to a slight extent as a cure for cuts and abrasions. The honey made by these bees is very little sought as a food, and is quite secondary in value to their wax. The Indians recognize four classes of these bees. The paba ta'nda is a small black species that lives in trees and makes the best wax which is yellow in color and is produced in larger quantities than that made by any of the other bees. The ciñemi'ski, also a small black bee, lives in the ground and produces an inferior black wax which is used only to a limited extent by the Indians. The third of these small black bees is the ta'nda, which lives in trees but which produces much more honey than wax. The fourth species, amûĭ a'ma, is a small yellow bee which likewise lives in trees and produces a black wax that is used to a considerable extent.

Certain insects are employed as food. Two of these,

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special racks are built above the fire-box, where strips of meat, or, if the animals or birds are small, the entire bodies, are placed to dry and smoke. Sometimes there are as many as three of these racks, one above another, each covering the same amount of space as the fire-box itself. Considerable time is necessary for drying meat in this way, and, when once dried, it must be kept either on the racks or near the fire in order to prevent molding. For drying fish there usually is employed the upper half of a large earthenware jar, which is turned down over the fire and the fish laid across the opening upon green sticks. Being thus close to the fire, a shorter time is sufficient to dry and smoke the fish, but when thus cured they also must be kept on the racks above or elsewhere near the fire-box in order to keep them from molding. A few vegetal products, especially medicinal herbs, are dried in a similar manner, as likewise are two vegetal foods. The inner covering of the tagua or ivory nut, which, when dried and then roasted upon the coals, has an excellent flavor, is used as food to a slight extent. Green plantain is cut crosswise into thin sections and dried thoroughly in the sun, when possible, or over the fire when necessary. It is then ground to powder and mixed with water into a thin gruel, which is used as food for babies when the mother is ill or for other reasons is unable to provide a proper supply of milk.

Boiling is employed also in the preparation of certain vegetal foods in cane juice. While practically all the product of the cane-field is used in making rum, some syrup and sweets are occasionally prepared. Yuca and

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in killing small birds if it were not for the fact that its tip is poisoned. The tip is sharply pointed and is covered for perhaps three-quarters of an inch back from its point with a vegetal poison called ha'mbĭ, consisting of the juice of a large tree growing in only a few places in the vicinity. This sap is gathered after the manner of rubber milk or the sande juice used in making torches. It is very viscous, and runs very slowly from a cut in the tree; in fact it is claimed that a few ounces only may be obtained from a tree in the course of a day. The juice dries within a few days, becoming solid and black or dark-brown in color. To get this into such a consistency that it may be applied to the points of the darts, a few drops of lemon or lime juice are added on one side of the receptacle in which it is kept, and a small amount of the poison worked up with this juice into a paste by means of a small paddle. The points are then dipped into this and revolved in order that they may be completely covered with it. They are then carefully laid out with a low support just back of the point so as to keep the poison from touching anything, and sufficiently low to prevent the paste from flowing back from the tip to any extent. The paste dries evenly around the point in about an hour and finally becomes very hard. When in this condition it will not rub off with ordinary friction, but immediately it comes into contact with liquid it dissolves. Thus, when a dart enters the body of a bird, a small mammal, or even a man, the poison quickly passes into the circulation. It is said to be very virulent poison and that

[of the blowgun dart.--Analyst]

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death ensues within a few minutes, even in men or large mammals. The palm-wood from which the darts are made is very tough and ordinarily would break with difficulty, hence one of them shot into the body of an animal, especially a man or a monkey, could be easily withdrawn. To overcome this, two slight incisions are made around the shaft, just back of the poisoned tip, about a quarter of an inch apart, so that if the shaft enters a body it is almost certain to break with the force of the [illegible] at one or the other of these incisions. In case the dart does not break of its own accord, it is quite sure to break if an attempt is made to extract it, and in either event the poisoned tip is left in the flesh of the victim. Great care must be exercised in making and in handling these darts in order that the owner himself does not get even a small amount of the poison into his system through an abrasion of the skin or by pricking himself with one of the sharp points, for it is claimed that such an accident would almost surely prove fatal. However, without thorough experimentation with this poison it is impossible to vouch for the extreme virulence attributed to it by the Cayapa. There seems, in fact, some reason to doubt its very rapid action on the larger mammals, though in the case of small mammals and birds it is undoubtedly very effective.

A small carrying case, or quiver, called [illegible], such as that shown in fig. 7, *b*, is made especially for blow-gun darts. It consists of a bamboo tube, about an inch longer than the darts, which is filled with soft fibers from the young leaves of a certain species of palm,

3: Barrett E-5 (1908-1909)1925
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BIRTH

Contrary to the conditions prevailing among many aboriginal peoples, among the Cayapa there are few restrictions associated with birth. Parturition is usually in a more or less erect position, the woman sitting upon a low stool of the type shown in pl. LXXXIII, and no medicines are taken, excepting sometimes a small glass of hot, strong rum. The woman is attended by other women of her family, but submits to no ceremonial restrictions; indeed the only prohibitions to which she is subject are those against bathing, and eating meat. She lies still for a period varying from a day to about a week, but during this time and subsequently she may prepare any food she desires, may feed herself, comb her own hair, touch her own face, and perform various other acts which are forbidden under like circumstances among many other aboriginal peoples.

Couvade, which is so rigidly observed among many South American tribes, is not practised here. In fact, during his wife's confinement a man appears to be entirely unrestricted: he follows his usual pursuits, and even hunts and fishes, two occupations which by a great many tribes are especially forbidden to fathers of newborn children.

With respect to the new-born child itself certain customs are observed. Much care is taken in connection with the umbilicus and the placenta. The cord is cut at a distance of three or four inches from the body, and the end is dipped in hot grease and securely tied. The afterbirth is immediately wrapped in leaves and is

If the mother should die first, then no attempt is made to remove the child. Births that result in death are said to have been caused by witchcraft. Insofar as I was able to determine, no counter measures are taken for revenge. 845 [754]

When labor pains begin, the woman is given a hot drink of rum, lemon, and sulfur. Some women claim to have had painless births, and others claim it hurt each time. After the delivery the mid-wife cuts the umbilical cord /peeli^{y}i/ with a metal knife. The mid-wife buries the umbilical cord under the house about two hours following the birth. It is said that if the cord should be thrown away, then a malignant spirit would get it, and turn it into an animal that kills people. Also, if the cord were not properly buried, then the mother might die of hemorrhage. 844 [278] [412] 846 [796]

After the delivery the mother remains at home for two months. She does light tasks about the house, but she does not go to work in the fields. She observes some food taboos during this period such as being forbidden to eat crabs, clams, or meat. If the taboo is broken, it is believed that she will lose her [262] [784]

4:Altschuler E-5 (1959-1960) 1965
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by a new sibling. Weaning is gradual; however, the child is also told that an animal will come to eat him if he continues to suck which frightens him and hastens his loss of interest in the breast. From about the age of four months he is given supplementary foods and by the age of three years he eats everything. Women who are unable to nurse apply a poultice to their breasts. This poultice is made of lechera, a weed with a milky sap; this is done in the vain hope of stimulating lactation. The neighboring Negro women wean their infants at one year, and when opportunity affords, they chide the Cayapa women about their protracted nursing. This is beginning to have some effect, and a few women now wean their children by one year.

When a woman dies in childbirth, the child may be given to another woman who is lactating. Some feel that "the child dies anyway as the spirit of the dead mother will kill it." On the other hand, the infant can be taken directly to the ceremonial center where earth from the mother's grave is thrown at it at the time of her burial. If this ritual is practiced, two men stand on opposite sides of the grave passing the infant back and forth five or six times. This, it is